

Vol. (19), no. 11, n.s.
i.e. 16

FEBRUARY, 1965

The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

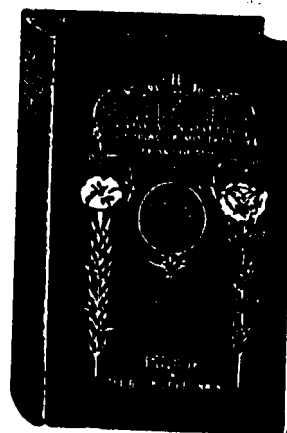
SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:23 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

February, 1905.

PORTLAND, OREGON.

Vol. XIX, No. II—New Series.

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THE VICTORY.

To do the tasks of life, and be not lost;
To mingle, yet dwell apart;

To be by roughest seas now rudely tossed,
Yet hate not jot of heart;

To hold thy course among the heavenly stars,
Yet dwell upon the earth;

To stand behind Fate's firm-laid prison bars,
Yet win all Freedom's worth.—S. H. Morse.

SPIRITUAL CONSCIOUSNESS.

The spiritual plane is governed by different laws from those of the physical plane, and we need to vibrate on a more etherial and refined state of consciousness to comprehend it.

Spiritual vision can see north, south, east and west at the same time. It is not like the physical vision, by which we can see only in the direction toward which we turn our face. With but few exceptions, the mass of so-called "spiritual manifestations" belong to the material, emotional plane of consciousness, because no real spiritual manifestation can operate through a mind that is not thoroughly harmonious and tranquil.

It is rarely that any one understands entering the "silence" in the spirit. It is generally sought with all the inharmonies of the physical plane obsessing the being, and the result cannot then be spiritually satisfactory. True prayer is not a pleading, and strenuous desire for something—it is spiritual realization. The crude emotions of the material mind must be transformed to harmony—then they become intuition, and you have the capacity to receive the answer to prayer.—L. A. MALLORY.

THINGS AWAKEN THE SUBJECTIVE

For the unfoldment of the child's mental consciousness things must be external before they can be comprehended internally—they must be objective before they can be subjective. And not alone is this necessary in the child's education, it is also essential in that of the present-day man—the spiritual child. The mere physical-intellectual man only "believes in what he sees"—the world of matter is to his consciousness what the A B C blocks are to the child, but world and blocks are only necessary until the knowledge they represent has been assimilated by the living entity.

We find also that the spiritual child believes in an external God and Devil. He cannot imagine these to be internal states of being. Idolatry is the normal state of spiritual childishness; and the worship of external powers is but the idolatry of effects, whose seat and center are within the intelligence of man himself—the Kingdom of Heaven within, that man can only realize by knowing himself.

To mentally carry around with one the world of matter is a great burden, and a hindrance to real growth. Just imagine for a moment a youth of eighteen carrying around constantly with him all the books and material instruments by which he gained his education, yet this is nothing compared to the torment engendered in people's minds by loading their minds with material cares. They make these things the end and aim of life, instead of using them as means to grow happiness. And they are not alone a hindrance in physical life, but much more so when the physical body has been laid aside.

"My yoke is easy and my burden light," was said of the spiritual consciousness. You may carry all the good in the world in your consciousness with joy, but you carry its matter at your peril, for it is the matter (the letter) of the world that killeth—its spirit (the wisdom extracted from it) alone maketh alive.

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* *

That which we call "death" lifts the burdens.—LUCY A. MALLORY.

YOU MAKE YOUR OWN LIFE.

No matter by what name they are called, the members of the various religions regard the so-called death as the gateway to Heaven. There are, however, two kinds of death—the first, the corrupt state of the mind, due to the cultivation of vicious thoughts; and the second death, the corruption of the physical. Now a corrupt mind cannot realize heaven, in or out of the body, any more than a corrupt physical body can realize health.

What, then, can restore the corrupt mind to that purity of heart that "sees God or Good or the Heavenly state? The Kingdom of Heaven, or the Divine Creative Force, is involved in all corruption. The new and purified life must be transformed out of the corrupt life by the spiritual entity itself. To illustrate: There is nothing more corrupt than an egg wherein the living chick-germ is beginning to unfold its new life; but that living germ, by the inherent Divine Life involved in it, transforms all that corruption into a harmonious form of life—the chicken—which breaks through the shell when the transformation of impurity is complete, and thus by its own efforts has built up the new and entered another state of existence.

In our present evolution in the animal-mental conscientious, corruption must precede the evolution of the new-life state or the Heavenly consciousness, but, as in the case of the chick, the individual who is corrupt must of himself set to work and transform the corruption within his mind, and thus evolve his own heavenly consciousness by the unfoldment of his spiritual faculties.

The over-brooding Love of the Celestial Mother-Father is ever shining upon him to help him in his transformation, but if there is no disposition in him to transform the corruption (thinking that Jesus or death of the body will do this for him), he will remain like a rotten egg in which the life-germ has ceased to act, and the death of the body (the breaking of the shell) will only cause his corruption to be seen by the denizens of the spirit world, where before it was hidden under a white and smooth and polished semblance or exterior.

Nothing is perfected by mere dying, but by living in harmony with the Universal Law of Love—the great Transformer. The caterpillar is not changed into a butterfly by dying, but by this same method of self-transformation.

The idea that makes so many weaklings in this world and the spirit world is that "of myself I can do nothing." But you, the living spirit, must act and produce growth, otherwise you will remain "nothing," and reap the chaos and misery that "nothing" brings, until you realize that you are the grower—the attainer. This is God in operation in and through all living forms.—LUCY A. MALLORY.

*
* *

Keep receptive to the influx of the spiritual forces of harmony. Then you will weather the culminating storm of the Cyclic Winter, and its biting frosts will not kill your tender and ripening buds of spiritual endeavor.

Realize the importance of keeping the heart warm with the sunshine of Love, and the brain vigorous and active in the exercise of Wisdom's precepts. Be vigilant for the good! Do not tire of well doing! Do not become indifferent to grand truths that become commonplace by verbal repetition, and whose force and power can only be realized by being lived.

Let not the sensibility to pure spiritual influences become rusted within you, for oft repeated inharmonies may cause it to become no longer responsive, and then you may have to wander in the wilderness of dissatisfaction for many weary years before the New can again come forth.

Joy awaits you! Peace is knocking at your door! Let them come in to abide with you!

*
* *

We are free agents to a very limited extent. We are like the horse that is staked out in a field of grass—he is free to eat the grass as far as the rope he is tied with will reach. Wisdom is the rope that binds us. The more wisdom we get, the more free will we have, and we may get wisdom as fast as we are capable of receiving it. The infant, a year old, is not capable of receiving very much, and if left entirely to itself could not exist. We are all children, yet lacking the capacity to understand all the laws of being, and so long as we are bound by law we are not free.—L. A. M.

*
* *

We can either make the best or the worst out of our opportunities. If the best, then we are happy. If the worst, we are unhappy.

KEY THOUGHTS.

Time is mortal.

Eat less and you will worry less.

Gluttony is a predominating cause of old age.

Every effort made increases the capacity to do and to be.

Life is what we make it, and we can make it what we like.

Immortality is forever changing form—transforming—making new.

Nothing can be hidden, for every act is a cause, and every cause an effect.

Jealousy is a destructive force, and it reacts upon its progenitor.

Eat to sustain the body, not to please appetite, and you will not need a wrinkle eradicator.

No one would talk much in society if he only knew how often he misunderstands others.

The orderly mind is ever self-supplying and self-sustaining. Poverty and misery is ever the lot of the disorderly mind.

The only way to properly receive in spirit is to act and think right, for whatever you think and do leads to results.

What is it that makes for righteousness? Find out; then do it. This is Wisdom's way—the way that neither knows nor fears evil.

The human race is just beginning to have a glimmering realization that all manifestations of life have equal rights, and until justice is done to all it will not be done to one.

Far better to at once do your wrong act before the world, and thus cause it to die in the light, than to keep on hiding it, while all the time it is adding to the destructive force that in time will overwhelm you.

It is diversity of thought and ignorance of spiritual laws that separate spiritual entities. As birds of a kind flock together, spirits cultivating the same thought are attracted to each other. What a man has owned in this world, or what he has appeared to be, has nothing to do with his state in the spirit world. He gravitates to that sphere of spirit to which his thoughts have related him, for his thoughts have bound his life to that special state of being, by a law as unerring as that which keeps the planets in their orbits.

He or she who has no fear cannot be hurt.

Consult your better self and you will never be led astray.

The crooked paths shall all be made straight. Trust.

Blessed are the pure in heart, for they have an ever-present God.

You are just as beautiful as your thoughts and acts make you.

We accept every person in the world for what he gives himself out.

Everything has its light and its darkness. Keep in the light, and life will be a joy forever.

Though I have the Wisdom of a God, I cannot give it to you unless you can and will receive it.

You cannot get more of Truth until you live the truth you know. This is spiritual unfoldment.

The world grows more beautiful as men and women work more in harmony with Nature's laws.

Consciousness is always being added to; it is never the same from day to day. By accretion of experiences it grows.

Consciously or unconsciously, you are building each moment your future. Is it not best to work consciously? You can if you will.

The most crushing burden to bear on both planes of life is ignorance of spiritual law and we cannot learn that law by mere physical or intellectual methods, for it is transmitted by spiritual (that is, by more refined) methods. We learn the law by going into the "silence."

All things change and are forgotten, but the immortal soul never forgets; it adds to, extends, grows, transforms, but never throws away, never loses, never forgets.

The old, ignorant idea is to avoid those that the world designates bad, but one cannot flee from bad company until he transforms the discordant elements of his own mind. Nature is ever trying to restore equilibrium. You cannot flee away from the bad, for try as you may, it will continue to keep you company (maybe in the persons of relatives or friends or servants) until you transform it to good. You will still keep close company with thieves or prostitutes if the thief or prostitute is in your mind.—LUCY A. MALLORY.

THE BETTER AGE.

ABEL ANDREW, LIVERPOOL, ENGLAND.

In a better age, fresh air and fresh fruit walk hand in hand. Righteousness and truth have met together. Beauty and holiness have kissed each other. We shall pluck the fruit with our own hand, and eat it under the tree, like Eve ate the apple. Then it is vital food, not without.

In winter time the banquet of the future shall be held in one of the countless state conservatories of a size now undreamed of. We shall have big fields enclosed with glass. Yes, and heated and lit by electricity. These winter gardens will make us independent of the vagaries of the weather office. Here the treasures of the tropics shall be poured into the lap of man, even in midwinter. Fancy the common people feeding their fill off tropical fruits! It is ever the unlikely which happens. The earth is the Lord's, my brother, but it reverts to man. It is his by reversion. We shall pluck the fruit with our own hand and eat it under the tree, like Eve ate the apple. Then it is vital food. Not without. When we eat food in this fashion we store up health. We put by money in the bank of life.

Vitality is life. Vitality is health. Vitality is holiness. "Be ye holy for I am holy." The goal of Vegetarianism is goodness.

As man climbs higher up Jacob's Ladder—the ladder of life—he loses his liquorish propensities, his taste for gravy ceases. The old order gravy (the blood of the animal) is changed for juice, the blood of the strawberry, the currant, or grape.

As man rises higher he loses his taste for "savory meat." The Esaus of the dark past have bartered their birthright (Eternal Life) for a paltry mess of pottage. "The gift of God is eternal life."

In the bright future, Jacob, the younger brother, shall supplant that profane man—Esau.

Some pessimists say that the world is growing worse because crime is increasing. But it is the newspapers, police courts and detectives who increase crime, because they are interested in making a living out of reporting, detecting and punishing it. Crime will measurably decrease when those who make a living out of the ignorance of criminals will cease to publish and suggest it and thereby incite to it

GREAT SOULS PROMOTED

THEODORE WRIGHT.

To the Editor of The World's Advance-Thought:—

It is with regret that I have to acquaint you with the fact of the decease of Mr. Theodore Wright, the well-known phrenologist and advanced thinker, some of whose contributions have from time to time appeared in the columns of your valuable magazine. He passed onward to the higher stage of existence on the 14th of August, at the age of 69 years (from Brisbane, Australia.)

His end was peace.

He had been gradually failing for some time. He had for half a century worked in the cause of humanity as few others have worked. In fact, he overstrained his powerful physical organization by too constant and too sustained labor, both physical and mental.

The end came on a bright day of sunshine. He was sitting at the desk writing an article, which he intended sending to you, on "The Question of Questions." He heard the welcome call of an old friend, threw down his pen, with the sentence still unfinished, and rushed out to meet her. The exertion or the sudden excitement proved too much for his enfeebled heart. In the act of shaking hands the summons came. His head fell forward on her shoulder and he was gone.

He leaves a widow in feeble health, but no children.

I am enclosing herewith a copy of the article he was writing when his summons came.

He has left a mass of literature, which he had prepared for publication, and these, if she can, Mrs. Wright will endeavor to publish at some future date. BERTHA L. SPONTINI.

While reading Madame Spontini's letter, Theodore Wright appeared to me. He was radiant with beauty, grace, strength and wholeness. Slightly bowing his head, he said: "As I am." Then pointing to a representation of himself in the mortal form: "As I appeared to mortal sight. Rejoice with me! I have put off the shell and stepped into the Freedom of Spirit."

I do rejoice with him. I am filled with joy. Because he has grown into the "Freedom of Spirit," all shall grow through discord, pain, and sorrow into order—the Freedom of Spirit.

For eighteen years Mr. Wright was a consistent contributor to The World's Advance-

Thought, and the truths he perceived and his wise counsel have brought light to thousands, who will rejoice in his freedom.

The following is the article Mr. Wright prepared:

"Whether is the outer man or the inner man, the body or the soul, the seat, the holding ground and the inciting or responsible cause of all the ills that flesh exhibits. There is no proven conclusion current today to answer the question.

"Without a tittle of evidence, the foregone conclusion is assumed without adequate premises, that as these ills appear in the body we need not enquire any further for their real source, but do our best to eradicate them from thence.

"The utterly inadequate results ever following such a whimsical conclusion are ample to prove a spirit of anxious and thorough enquiry, to really find out where all the ills of the flesh have their rise, so that the axe may be laid at the root of the tree.

"Everything of value is susceptible of clear proof, for Truth is, like Light, self-manifesting, save to the blind. Dogmas that have no better base than tradition or superstition are more honored in the breach than the observance, and, as assuredly everyone who is of the truth will reject all foundationless concepts, so they will steer their own independent course in proving all things, so as to know beyond doubt or question that they are building on the Rock of Ages, the rock of eternal Truth. Now, what is made by God responsible for all the ills of human life—the mere animal body, or that which is given the choice of two alternatives, sowing to the flesh, and therefore dying, or sowing to the spirit and thereby living?

"The body has no option. Its fleshy loves, desires, and instincts are its entire world. Hence, in truth, an inspired writer says: "Every sin that a man committeth is apart from the body," and another says: "The soul that sinneth it shall die."

"Now we are beginning to view the subject on its own ground of Truth and Equity. The soul is gifted for responsibility, with power of choice, free will, and a profound desire for its own exaltation. It is as distinct and separate from the body as each of us is distinct and separate from other entities.

"It has its own mind, its own faculties with which it can function if it will, quite apart from the body; but it has been all along too con-

tentedly sowing to the flesh, so that it has hardly a vestige of clear consciousness of itself and of the many occult powers it could and would command, did it only hold itself and its hidden potencies in clear possession.

"The soul of man is stunted and starved with long continued neglect, and those whose province it should be to cure the soul, so as thereby to effectually set the body right, are nowhere to be found.

"But we must briefly consider what the body is, and how the ills that afflict man, although actual soul defects are allowed to find such clear and constant expression. The body is intended to serve the soul in a variety of ways—first of all a most in——"

W. P. PHELON, M. D.

As we took up the pen to write the notice of Dr. Phelon's entrance into the spiritual state, our eye caught the following—the first message from his spirit—published in the "Message Corner" of the "Philosophical Journal":

"And this is death! the thing men dread and try to elude, making the struggle for life, when to close the eyes is but to open them to glory, such as one in earth life cannot dream of. The Angel of Fire was my friend, and the old casket of clay nearly forgotten by me. What shall I say to the faithful workers who carry the load my arms grew too weary to longer hold? Only this: There is ample compensation in the higher life to pay all debts of pain and disappointments. I would remember with kind greetings all my friends and thank them for all. I trust I shall have an opportunity to write soon again and tell you how I reached the harbor and what I found there."

A grand soul! A noble and faithful worker in the sacred cause of spiritual Truth has entered the Eternal Verities! Verily his eyes opened to the glory his aspiring soul had earned and so richly deserved. His feeble body, worn with years of faithful service, could no longer carry the load, but, suddenly, the burden was transformed into real power. He had made this world better and brighter for his having lived in it, and he awoke into the splendor of his ideal—that which he had labored for he found—that is more permanently and really his than are the millions of the millionaire. And his usefulness has but be-

gun. Death to him was but promotion to a higher grade of life, where his power to bless the world is ten thousand times greater than it was while he was still imprisoned in the fleshy body.

E. W. ALLEN.

The true Spiritualist never ceases to wonder at the marvel of Life Immortal. The individual drops the physical body, as he would an outworn garment, and continues his existence as if nothing had happened. Ethan W. Allen, one of the best and truest souls, who led the Soul Culture meetings for several years in the parlors of The World's Advance-Thought, went to California and continued his spiritual labors in Oakland and Los Angeles to the spiritual advancement of large congregations of truth-seekers. Before we heard of his transition to the subjective spiritual state he appeared in our parlors as natural as ever, and with a more intense desire to advance the cause he loved so well. And every Monday evening he is still at his post of duty, helping to awaken slumbering souls and imparting to them the peace and joy that he so faithfully earned by his efforts to attain the spiritual state of consciousness while in the physical body.

Nourishment direct from the atmosphere, and not alone food, but metals, cloths, etc. Does this seem utopian? And yet it will be realized by the "Coming Race." A seed is but an intelligent, vital center for the materialization of the spiritual pattern involved in its structure, by gathering together and making visible the unseen elements. But there is a far swifter method, that does not depend upon the slow process of growth, that the man attuned to spiritual Wisdom will realize. He will combine the elements directly, and produce at will that which he desires.—L. A. M.

The occult phenomena that are now going to be manifested will be as sunshine to darkness compared to the spiritual manifestations that have preceded them. A new evolution is at hand, and all shall recognize the power of the spirit, from the least to the greatest.

The sports of the animal man are always brutal. Witness the thirteen killed and three hundred injured during the last football season.

You make the world what it is to you.

THE BLIND BEGINNING TO SEE.

But none of the truths of life are withheld from any one who cares to see. The blind can see and the deaf can hear—provided they desire to, but the desire must be strong enough to insure the unfoldment of the sense faculties to the degree that makes seeing and hearing possible. This is neither difficult nor unusual.

It is certainly gratifying to note the progress being made by certain portions of the "religious" faith, but these new recruits to Nature's processes must not get the idea that they are giving anything new to the world, for they are not. Simply because the awakening has just come to them does not signify that all the rest of the world has been living in ignorance and blindness all these years.

Dr. Newton is a valuable accession to the cause of truth, but he is in possession of nothing new, and nothing that any individual cannot ascertain for himself and prove beyond all question. But what Dr. Newton has ascertained is but the merest shadow of the great truths that await all those who will delve in the deeper channels of the so-called mysteries of life. Let him go into the silence of his own chamber and there seek the wisdom in the possession of the Inner Self and he will discover something worth finding out.—The Pathfinder.

Separation and division belong to the animal plane of existence; union to the spiritual plane. Spiritual strength is in union; weakness in disunion. On the animal plane man separates woman from himself, and puts himself upon the throne, while she must abase herself at his feet; on the spiritual plane man and woman realize themselves to be One Being. This is the One God in Angelic Union, and it is this Two-in-One Deity who will receive the true homage of all forms of life. Before it the lion shall lie down with the lamb, and peace and harmony shall reign supreme on earth and in the spirit spheres.—L. A. M.

Destiny grants us our wishes, but in its own way, in order to give us something beyond our wishes.

Every word a man utters provokes the opposite opinion.—Goethe.

Heaven comes to you if you command it.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

I AM BUT ONE OF MANY.

REV. H. S. GENEVRA LAKE.

I AM but one of many who attain
By probing into every cause of pain.
All light is sensed by perfectness of cell,
Which doth secrete no longer fumes from hell,
If Error cramp, unloose the tie that binds,—
'Tis thus the spirit freedom truly finds;—
Seduce not self with silly tales of good
Made up of sin and all its slimy brood;
Such tales are childish, fit for darkened minds,
But not for one who ne'er his fellow blinds.
Abuse no trust, betray no generous friend,
Cut loose from cant, and every truth defend;
Mark plain thy pathway, Godward, plumb and true,
Thus shalt thou prosper in whate'er thou do!
But prosper means *thy everlasting good!*
A simple fact by most misunderstood.

COME AND RECEIVE.

At The World's Advance-Thought Center, 193 Sixth Street, is a Source of Wisdom, Light and Love that adopts every one who comes within its radius and will accept adoption, which means an abundance of Wisdom and Love to bring out the very best one is capable of. It throws light upon the pathway, so that we need not stumble or fall by the wayside.

All one has to do is to accept it. It is given without money. It is self-supporting, self-creating.

All you who are weary and burdened with cares of body and mind come and receive, and then the light of Wisdom and Love will transform all the burdens and you will walk in the light of the spirit.

Tuesday and Friday afternoons at 2:30, and Monday evening at 8, the doors are open and all welcome, so long as there is standing room.

Come prepared to receive and you will be born into the light and never again walk in darkness—L. A. M.—

ITS BASIS MUST BE MORAL.

A speaker at one of our meetings said truly that there "can be no spirituality without morality," and by morality was meant the Golden Rule; hence, there can be no satisfaction in spiritual things until the life of the individual is firmly established on a moral basis.

Heretofore the idea has generally prevailed that full satisfaction can be attained by the investigator of occult things if a "good medium" is available, and this regardless of the crudeness of the lives of both medium and investigator. But spiritual attainment is much more than the delivery and receipt of a spirit message, after the style of the despatch and reception of a telegram, for the former appertains to the very life of the spirit, and the "pure in heart (alone) see God" or Good.

The grandest demonstrations of occult phenomena coming through an unspiritual medium, and witnessed by those on the same crude plane, leave no lasting impressions, for the reason that the spirit that maketh alive is lacking. It is of these that it is said: "Even though one rose from the dead, they would not believe."

There must be a high spiritual unfoldment on the part of the medium, and at least some moral awakening on the part of the seeker after spiritual truth, for the spiritual consciousness of the latter to be aroused, as "spiritual things are spiritually discerned."

Spiritualism does not mean a mere belief in the existence of the spirit after "death," but a consciousness of spiritual existence here and now.—LUCY A. MALLORY.

*
* *

We wonder why spiritual light does not operate at will, but it is the same with that light as it is with electricity. Before electricity was harnessed by suitable machinery for our use, it operated fitfully, but when brought under man's control, the touch of a button was sufficient to have it at will. So man must prepare his being to operate in harmony with the power of spirit. When he has done this, that power will be manifest at will.—L. A. M.

LACKS CREATIVE FORCE.

The thinking man often wonders why the growth of humanity in the adoption of new truths is so slow when there are so many eloquent advocates presenting them vocally to the multitudes. It seems to us that the reason is that vanity—the ambition to be thought a great man—is generally the motive of the speaker, and the result is that his words are like barren seeds, void of the creative energy—the words lack the fructifying force.

No so-called spiritual teacher can do much good to his auditors who is thinking all the time of the effect he will produce upon them, and who is all puffed up at the thought of the “wonderful truths I am giving them!” He does not realize in the least the oneness of all life, the Great All-in-All, and that in giving he is receiving an increase of what he gives, and instead of opening the way for the influx of spiritual joy, peace and harmony, he bars the way. He gets only discontent and irritability from his efforts, in place of spiritual satisfaction that would come from real growth in himself and his audience if he were really what he preaches.—LUCY A. MALLORY.

GOLDEN CHAIN OF LOVE TO ALL.

At the last meeting of the Northwestern Ethical Educational Society the new international children's organization, the Golden Chain of Love to All, was inaugurated in the parlors of The World's Advance-Thought, 193 Sixth Street.

Its motto is: “Love is the Way, the Truth and the Life.”

Each local society will be known as a Link in the Golden Chain.

The officers are a Conductor and Secretary, chosen by the children of each link.

There are no dues but Love.

Each child will write a letter of love to another child, to interest it in the work of the Chain. This constitutes membership in the local Link. Three letters a year gives membership in the State Link; six letters a year, in the National Link; nine letters a year, in the Golden Chain of Love to All.

All letters, stamped and addressed, must be submitted to the Link before sending them.

Cases of cruelty and neglect, toward any form of life, ferreted out by the children, will be submitted to the Link, and after action is taken by its members, a committee of three

children will be appointed to see the delinquent and use persuasive powers for kindly treatment.

Each Link will open with the children repeating in unison:

“We all are links in Love's Golden Chain;

By the ties of Love we are bound.

To relieve from distress and sorrow and pain
All creatures the wide world round.”

Initiation of a new member is simple: The members form a chain and the new member is invited to form a new link therein by the Conductor, while the above verse is repeated.

If there remains any doubt in the minds of adults that children are not capable of conducting the Link, let them consider the following, that was told by a speaker at the Charities Conference in Faribault, Minn.: “A Denver Judge says: ‘Without intending any reflection upon the civil authorities or police department, we can say that the boys in the Juvenile Court of Denver have prosecuted and convicted more men for selling liquor and tobacco to children, for selling them firearms, junk dealers for purchasing stolen property, men for circulating immoral literature, in one year than the entire police department, Sheriff's office and all other civil officers combined have done in twenty years.’ And the Judge adds: ‘It has all been done on the square.’”

The parent society of the G. C. of L. to A. is now established in this city, and we now send out the appeal to our readers to establish Links wherever possible, and notify the parent society, in care of 193 Sixth Street. We look to the children (no limit as to age) to do a wonderful work in extending the influence of Love throughout the world.

There was a full attendance at the inauguration, and all present made enthusiastic and encouraging speeches in the interest of the new organization. Several reporters of the daily papers were present, and interesting reports of the proceedings appeared in their several papers next day.—LUCY A. MALLORY.

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* *

That which individuals call “sensitiveness” in themselves, and which they take pride in speaking of as “so sensitive,” is a most potent force when rightly manifested, but when it is misdirected—as it is when one imagines himself abused by all sorts of foolish things—it is a force that retards and misdirects the individual.—L. A. M.

HELPFUL HINTS TO HIGHER LIVING

REV. GENEVRA LAKE.

Goodness is the only mystery.

"Judgment Day" is all the time.

Justice is the measure of absolute compensation.

Sweetly swings the pendulum of the perfect law.

Happiness cannot be purchased at the expense of rectitude.

There is no room in the religion of Covenanters for superfluities.

The test of Character is the maintenance of integrity in adversity and prosperity.

Clarify and purify mind and body—noble inspirations and deeds follow naturally.

Reduce spiritual laws to living. Misery is a moral microbe which gnaws at the soul-tissues.

The universe is built on a basis of divine order. In vain man seeks to escape its operation.

We believe in the utility of goodness. God speaks to all, but is heard most distinctly in the cultivated inner sense.

BE KIND TO ANIMALS.

Keep not the helpless animals in insufficient shelter and leave no crevice through which the wintry air, perhaps driven by a biting wind and laden with driving snow, may penetrate. Animals insufficiently housed require more food. Nature is not deceived. Forthwith she takes a due portion of the food consumed, and which otherwise would be converted into strength-giving muscle, and converts it into a fuel food, the purpose of which is to keep the body warm.

A horse needs rest the same as a human, and that rest he cannot get any more than a human being can if he is insufficiently sheltered, underfed or overworked, even. He becomes crabbed, just as would a human being under like conditions. His power to work is materially lessened; he wears out faster than if properly taken care of; he deteriorates in value.—The Occident.

Argument and flattery are but poor elements out of which to form conversation.

Behavior is a mirror, in which every one displays his own image.

THE SILVER SHIP.

A dark blot has long been creeping up the curve that Columbus set out to prove. Now come pinnacles of masts, and before twilight falls you have seen a merchantman in full flight, her white wings spread in glory. It is a dream of the sea, and the smoking steamer appears hideous by contrast. When your ship comes, to bear you away to those magical isles that lie within the zone of the Self, you know its sails will be filled and shining. At noon-day under their cooling shade you shall repose, and by night the stars will teach you of those mysteries that lie beyond the realm of sense. And after you have sailed many, many years, and visited strange countries, and accepted of all men whatsoever they have offered, and have proven that out of the bitter springeth the sweet, and that only by the chart of pain and travail can your spirit possess its own, you will come to the land of the Real, where desire born of the soul is satisfied, and the heart no longer cries out for the many-colored fruits of delusion. All that has gone before, the sorrow and the struggle that none can bear for another, shall fall away as though it had never been. Then your eyes shall lift to far purple peaks signaling to undreamed shores. And in place of the bark that has carried you through many storms a silver ship will softly rise and fall upon a flowing tide. On its deck awaits one who as by an unseen thread hath led you to this port, and at last your soul knoweth its own.

THE SILVER SHIP.

A silver ship on a silver sea
Waits in the offing for you and me,
To bear us away to Lotus Land
Beyond the golden circle's strand,
Where wooing waves and yielding shore
Twine lovers' arms forevermore.

O haste and away, for the rainbow spars
Flash in the light of the peeping stars,
And the swelling sails of reed-bed pearl
Filled by the south wind now unfurl.
O haste, O haste, and bear away
Ere gold of the circle pales to gray!

Toss and surge, O foaming crest,
We ride on your swell to the Islands Blest,
Where every vanished dream returns
And love its altared fire burns.
Ah, who would not leave a world like this
In a silver ship for the isles of bliss!

So you dream, and still the heads rise out
of the sea, and the blue distance beckons on
and on.—Alma A. Rogers, in The Oregonian.

RIGHT THINKING.

SAMUEL BLODGETT.

New Thought people lay much stress on right thinking; and this is right. I do not wish to belittle the good that may come to us by the correct direction of our thoughts. They can be made a great aid to us in maintaining health, happiness and general success in life; but as the case is usually put I believe that with many it is misleading. So far as thought is beneficial in making health, happiness and success, it is because of the emotion it inspires. Health is not intellectual, but emotional. Happiness is emotional, also, and true success is more emotional than intellectual. Intellectual effort is good, and we enjoy the effort in moderation; but when we come to analyze we find that our joy is in the emotion engendered.

Real success is more than the laying up of riches. The one who has given himself full and harmonious development is the successful one, while the merely wealthy are failures. Mental attitude may be used to acquire property; it may be used to acquire mental harmonious poise, and it may be used to acquire office and social position. Our success is in what we make of ourselves, not in what we surround ourselves with. What true development is in detail has never been scientifically settled. We know our faculties should not be warring with each other, and the most normal and advanced know that we should cultivate good will to all life upon the earth, but that this does not mean that we should not protect ourselves from harm and annoyance.

In practical life what appeals to one's consciousness as wrong does not so appeal to another. There are few who would decline to speculate or to receive interest, or who would feel condemned for so doing; yet a few would. A few denounce the gratification of sexual love; yet they are but a small fraction. Some believe human slavery, what they would call humane slavery, right, but the great majority do not. Some believe in communism, but the great mass believe in competition. These points and many others cannot be demonstrated as we can demonstrate a problem in mathematics. There is a difference in what should be considered right thinking as relates to our fellows, and also in relation to the animal kingdom; likewise in what is wholesome and proper in the treatment of ourselves. To think right and to feel right is health, but it is evident that

we must sense right before this can take place.

Therefore only the truly enlightened can enjoy the best of health. There is a class who leave the impression that by thought force we can rise above improper food and all other material environment and make ourselves perfectly healthy and happy. It is a false impression, and such teaching, indirect though it be, is pernicious. We cannot think well and be well unless our physical habits are good enough to permit it. How we live, how we are and how we feel are too intimately connected to admit of divorce. It should be our main business to develop ourselves as perfectly and fully as possible; to harmonize every department of our nature, physical, intellectual and emotional. In this case we do not have to try and be happy; it is natural and spontaneous.

ETHICAL IMPORTANCE OF A
WORLD'S FAIR.

W. J. COLVILLE.

Seven months have now passed since the second great World's Fair held on this continent opened its gates to the multitude from all over the earth who during the time of its existence have flocked within its gates in ever-increasing throngs. It was in 1851 that England first suggested the idea out of which these enormous enterprises have grown, and in 1876 the great Centennial Exposition at Philadelphia started the American people on the road to the gigantic Fairs of 1893 and 1904.

It is quite needless to compare Chicago with St. Louis, further than by remarking that the resident population of the former city being very much greater than that of the latter, the somewhat larger attendance at Chicago can be readily accounted for on entirely local grounds. Setting aside that fact, the Louisiana Purchase Exposition has attracted even greater single attention than the Columbian Exposition of eleven years earlier.

But it is not with the statistics, but with the ethics of World's Fairs that we are now especially concerned, and surely no one who reflects even superficially upon the gigantic benefits accruing to the cause of human brotherhood can be indifferent to the moral blessings of so representative an assemblage of all kinds of people vying with each other to

exhibit the very best of whatever they can produce. Emulation, rivalry, ambition, and all kindred impulses are certainly active agents in bringing about a stupendous fair, and though Mabel Collins, in "Light on the Path," long ago counselled us, on the authority of "Eastern wisdom," to "kill out ambition," we do well to think twice before we literally obey so enigmatical a counsel. To overcome merely selfish personal ambition, by cultivating aspiration for the general weal, is no doubt the essential meaning of the Oriental recommendation, and if such be its significance, then a great Fair is calculated to help us to obey so salutary a humanitarian precept. For we never love each other until we know each other, and a Fair on a gigantic scale introduces people to each other who have never met, and who probably otherwise would never meet.

In the first place, it is clearly evident that a Fair presents vastly more than its commercial side to the observing public. Commercial interests are never disregarded, and they are often thrust too prominently forward. But, though hotel-keepers and other tradespeople in general expect to increase their business through a Fair, we have no right to question the righteousness of lawful business, though we must never let business interests so absorb us that we have no thought to bestow on spiritual concerns. As a financial project, the recent Fair has proved a complete success, but the monetary aspects of the case are the least important elements. It is the mighty educational work which has been accomplished which calls for loudest gratitude and praise. The material exhibits alone, though quite sufficient to provoke deeply beneficial thought, besides exciting fervent admiration, could never alone supply the fullest reason for maintaining so gigantic an enterprise as a World's Fair; for, though they all conduce to the culture of a truly fraternal spirit, merely material evidences of human progress can never suffice to enkindle the highest human sentiments. We hear altogether too much concerning the physical side of civilization; so much so that it sometimes needs an enthusiastic native of India to tell the British nation that there can be more than one standard of culture and of progress worth considering. Oriental and Occidental views of civilization are widely divergent, but not more so than are the differing

theories of exoteric and esoteric thinkers in the same community East or West. The two opposed standards of attainment have been vividly contrasted at the Fair, but contrasts do not imply discords.

On the one hand, we are called to witness every imaginable material achievement; on the other hand we are summoned to listen to grave words of counsel from earnest, experienced educators whose exhortations are homilies founded on the searching enquiry: "Is not life more than meat and body than raiment?" Food and wearing apparel, and indeed every conceivable accessory of comfort and luxury have we seen lavishly exhibited in the many stupendous buildings erected to show these exhibits; and then we have turned immediately to a hall in which some congress has assembled and listened to noble words directed to the inmost consciousness of listeners.

These two sides of the Fair have proved alike ethical, though the message of the latter has been far clearer and more distinct than that of the former. The outward signs of manifold achievement have yielded their unifying influence by showing us that from all sections of the globe good and beautiful work and intelligent workers can be brought. We have not only seen splendid workmanship, but have met personally the workers who produced it, thereby making many delightful acquaintances ordinarily impossible. With most European peoples Americans are fairly familiar, but with Asiatics and Africans much more intimate acquaintance may yet prove profitable.

Two distinct features are at once evident—similarity and dissimilarity. How much we all resemble each other, and how widely different we appear in many ways, is a twofold conclusion reached inevitably by all who study the appearance, manners and customs of differing nations. We are wonderfully alike the wide world over, not alone in structural anatomy and in common necessities, but we resemble each other very closely in our affections, feelings and dispositions. We have all closely similar attractions and repulsions, likes and dislikes; we all enjoy praise and shrink from censure; we are all attracted by what we consider beautiful, and repelled by what we esteem unlovely. But, though in all these important matters we are fundamentally agreed, nothing is more self-evident than that our tastes in many minor directions are very

wide apart. The true old adage: "It takes all sorts of people to make a world," is magnificently illustrated at a World's Fair, and that old saying is fraught with the deepest ethical instruction. For no sooner do we admit the veracity of the proverb than we are forced to concede that all human rights must be equally respected.

If all sorts of people are in the human world, then comparison is in order, but harsh criticism has no justification anywhere. Though, as an apostle has said, God has made us all of one blood, we are widely different in hair, skin, and all externals, and our differences are means for most perfect harmony. Longfellow's exquisite poem, "The Three Singers," is a splendid embodiment of a true conception of variety as the interpreter of harmony. Of these three singers, one was a youth, one a middle-aged man, and the other an old man; and though the three songs, like the three singers, were widely diverse, in sentiment and purpose, the great master of the three appreciated all equally and declared, to those who disputed which song should be accounted best, that they who are attuned within themselves to the music of the universe—

"Will find no discord in the three,
But the most perfect harmony."

So has it been at the two great Fairs, eleven years apart, one in Chicago and the other in St. Louis. Diversity has interpreted harmony, and though the exhibitors, as well as the exhibits, have differed very widely, they have never necessarily disagreed.

Among the most interesting and thought-provoking of all the conferences, which have proved the source of greatest interest to all deeply earnest thinkers, have been those which have dealt directly with the mighty problem of education; not child culture alone, though that is of perennial and stupendous interest, but education, the unfolding of human nature in general, as well as in particular. The old idea of learning was largely that of cramming. Knowledge was supposed to be somewhere in the universe, and it had, according to the old misconception, to be crowded into the brain by an avowedly painful process called instruction; and not only must knowledge be forced in by some arduous mental process, but it was often thought necessary to beat it into the dull or the refractory by means of a literal stick. How blessedly different is the new idea of edu-

cation. Froebel must indeed rejoice to find that what he so earnestly and unpopularly proclaimed in Germany, as long ago as in 1826, is now being universally acknowledged as the only lawful foundation on which to build a scholastic or academic institution. The kindergarten method lies at the root of all educational reform, because it seeks to supplant cramming by natural aids to unfolding of inherent capacity, and along lines of progressive endeavor. To provide education freely for the multitude in America many bold professors, whose words cannot be lightly esteemed, have endorsed much that looks like Socialism, but is in reality only common sense, designate it by what name you will. If children must go to school, they must not only have schoolhouses and books provided for them, but the wherewithal to purchase food and clothing. No respectable home is to be invaded—no good parents are to be other than assisted in their parental work, if the much talked of reform be carried into full effect. For "Uncle Sam" is requested to make an allowance to the parents so as to enable them to send their children to school regularly, properly fed and decently clothed, thereby enabling them to comply with the government's requirements and take away the last excuse for compelling children under thirteen or fourteen years of age to work in factories when they ought to be in school. If laws are to be respected and obeyed, they must be made to conform with the actual requirements of existence, and must be so defined and applied that every reasonable person can be law-abiding.

When great thinkers gather from all over the world and confer together in a central place, wisdom is certainly evolved, and if no other good end had been served by a World's Fair than the holding of its most important conventions, there would be cause indeed for unstinted jubilation; and when there is a question of financial expenditure, let all remember that the more we spend on education the less we shall have to spend for war, and the less also for protection against the threat of crime.

The earth is not a battlefield for "worms of the dust;" it is a school for the education of Immortal Beings. We need to cultivate the power of spiritual realization—to view ourselves as Celestial beings, dowered with the wisdom of the ages.

THE UNIVERSAL REPUBLIC.

PEACE THROUGH THE DRAMA.

The New York "Herald" of Sunday, January 22, says that a theatrical syndicate has been formed to foster Peace through the Drama. The new organization is known as the Universal Peace Theater Company, and N. C. Goodwin, the popular actor, is chairman of the committee in charge.

The "Herald" says: "Perhaps the most novel theatrical syndicate ever formed has just come into being in this city. The novelty of it is that it aims to benefit humanity rather than itself. It purposes to foster and promote the doctrine of world wide peace through the medium and ministration of the drama. * * * The names of some of those interested are a sufficient guarantee that the project is not frivolous."

Then follow the names of leading managers, actors, actresses, operatic singers, etc.

[This is but one of the many new methods of bringing about Universal Peace that is being evolved by Whole World Soul Communion. But a little while yet and art, science, literature and all the other systems of the world will vie with each other in advancing the cause of Peace.—Ed.]

Mr. and Mrs. Harry Gaze, the advocates of Physical Immortality and Perpetual Youth, spent the past two weeks in this city to the great delight of those who had the pleasure of meeting them. Mr. Gaze gave a lecture, on Sunday, at Elks Hall, to a large audience, and lessons afternoons and evenings. His pupils expressed themselves as having received the greatest lessons of their lives.

Mr. and Mrs. Gaze are on their way to England. They will stop at all the principal cities on the way and we advise all of our readers, who have the opportunity, not to miss these lessons. Mr. Gaze has a book—"How to Live Forever"—that all who are interested in keeping young, healthy and happy should have.

The "Woman's Tribune," edited and published by Clara Bewick Colby, formerly of Washington, D. C., is now permanently located in this city, and comes to us this month from its own home, happy, smiling and filled with matter that we all want to know. Do not fail to send in your subscription immediately. Every one who is in favor of woman's enfranchisement should assist in the circulation

of this paper. Subscribe yourself and get your neighbors to subscribe, and do not wait, for it is now that help is most needed. Address: The Woman's Tribune, 465 N. Twenty-third street, Portland, Oregon.

The "New Thought Sun," monthly. Price 50 cents a year; 5 cents a copy. Edited by W. Simon Charles and Lizzie Ducker Lyness, 1212 College Ave., Spokane, Wash. The organ of the Spokane Temple of Mental Science. Its editors were formerly residents of this city, where they were ever active in the cause of reform and the dissemination of advanced ideas. They are both shedding light in their New Thought Sun.

"Ye Quaint Magazine," monthly. Price 50 cents a year. Address Ye Quaint Company, 426-427-428 Huntington Chambers, Boston, Mass. The "Natural Life" and "Ye Quaint Magazine" have been merged into one. Devoted to teaching "Vitosophy," the wise way of living, delineation of character, righteousness and health.

"Fulfillment," with the advent of the New Year, has adopted a bright, new dress, and now appears in magazine form. This number is a great improvement over previous numbers, and promises well for the future. Price \$1.00 a year; 10 cents a copy. Address: Fulfillment Pub. Co., 1756 Champa street, Denver, Colo.

The first number of a handsome Vegetarian magazine comes to our table from Malang, Java, Dutch Indies. It is named "De Vegetarische Kring." W. D. Koot is editor. Wherever Hollanders reside there is always progress to be found. The price is two francs a year.

"The Moralist," monthly. Price 50 cents a year. An advocate of truth from the point of view of the New, the True and the Good. Published at Caldwell, Idaho, cor. Fifth Street South and First Ave. West.

There is a very interesting article on Dr. Peeble's book on Obsession by D. W. Hull, in the "Progressive Thinker," of January 11. Mr. Hull is now located at Spokane, Wash., doing good work for humanity.

"Thought," monthly. Price \$1.00 a year; 10 cents a copy. Published by the Magnum Bonum Co., 4665 Lake Ave., Chicago, Ill. An advocate of Psycho-Therapy—a panacea for mental ills.

"The Magic Wand," monthly. Price \$1.00 a year; 10 cents a copy. Published by Brewer & Kruger, 425 South Grand Ave., Los Angeles, Calif. "A magazine of Fellowship and Love."

All articles not signed are by Lucy A. Mallory.

BE OPEN TO CONVICTION.



LIVE TO THE NEW.

DIE to the old; live to the New;
Grow strong with each to-morrow;
Else drag with thee to life's dull end
A lengthening chain of sorrow,—Goethe.

PEACE! BE STILL!

Ella Wheeler Wilcox suggests that if the women of America would unite upon a brief sitting or concentration each day and fix their minds upon the one word "Peace," they might banish war and bring in the era of peace and good will.

No doubt Mrs. Wilcox has in mind the "Whole World Soul Communion," instituted by The World's Advance-Thought fifteen or more years ago, when Mrs. Lucy A. Mallory and Judge Maguire were publishing the paper at Salem, Oregon. Through its columns they announced a sitting for half an hour on the twenty-seventh of each month at noon. The response was immediate and a circle was formed extending around the globe. The time is arranged for each latitude so that all sit at the same time in silent prayer and aspiration for the spiritualization of the earth. A devout clergyman of the primitive Christian type was taught by a voice from above to pray in these words: "Prepare the terrestrial to receive the celestial," and this appears to express the object of these sittings and concentrations in a few words. The founders of the communion believe that during the past fifteen years they have been the means of averting several wars and that great progress has been made in preparing the earth to receive the celestial.—Los Angeles News.

Today you mourn; tomorrow you rejoice.
You may rejoice all the time if you so will.

Fret not! This, too, will pass away.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

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KATE ATKINSON BOEHME, EDITOR,

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Vol. 19, no. 12, n.s.

APRIL, 1965

The
World's Advance-Thought
AND THE
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	8:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

April, 1905.

PORTLAND, OREGON.

Vol. XIX, No. 12— New Series.

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THE AGE OF GOLD.

FOR lo' the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the Age of Gold!
When Peace shall over all the earth
Its new-born splendors fling,
And the whole world give back the song
That now the angels sing!—*Selected.*

WE MUST BE TAUGHT.

It is true that we must learn for ourselves, because nobody can learn for us, any more than another can breathe for us. But we must be taught by others who have had experience. Leave a child without teaching and it will remain a mere animal.

All advancement, in all spheres of existence, is made by adding ideas to ideas.

The one who has passed through certain experiences and has mastered them, is a teacher to those who have not had such experiences. But they must be receptive to the teaching and digest the ideas presented, otherwise progress is impossible.

We are inter-dependent. Life is perfect Oneness—a blending of all lives in Perfect Unity. We learn from each other, and the animals, and the animals learn from us. Life is an Infinite School, in which all forms are tomes of Wisdom.

As human beings grow wiser the animals grow more intelligent, because of the inter-blending oneness of all lives. Your neighbors are made better by your living a perfect life, just as they are made worse by your living a crude and corrupt existence. No form of

life, from the atom to the archangel, lives unto itself. Every life influences and is influenced by other lives.

For purposes of education, on the material plane, lives are segregated in flesh bodies, but in spirit, "I and my Father (the Source of Life) are One."

The popular idea is that it is all right and proper to consult teachers, on the physical plane of life, but it is all wrong to seek to communicate with decarnate spirit teachers who have gained the wisdom of the spirit at the Source of Life and Intelligence. "You must not ask the spirits for information! You hold them back!" This is like saying that you hold a man back who tells you all about the road he knows better than you do.

And then we are told that we lose our individuality by communicating with spirits. But no one can breathe for you or live your life for you. Your individuality grows by accretions of knowledge and experience. No other person's experience can be your experience. If incarnate or decarnate spirits can teach you, in doing so they are adding to their own consciousness—which is individuality—and point the way to you, provided you are receptive to their teachings.

If one knows the way to a certain place, and you do not, and he directs you, have you lost your individuality because you followed his direction and came to the place where you started for, neither has he lost anything by directing you. We are all One. How few can understandingly say: "We are One."

We approach the infinitude of Deity through the attainment of more and more Wisdom. We must learn all things of this physical life, step by step, in order to become conscious of them. And so we must of spiritual life. Ignorance of spiritual things is most detrimental, for spiritual life is of the eternal, while material life is transient.

*

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We can never solve the why of these things, so long as we judge from the point of view of good and bad.—LUCY A. MALLORY.

MUST BE AN ORGANIZATION.

Existence apart from form and organization is unthinkable. But the forms we see are not the ultimate; in fact, no form that we can attain to, in our eternal progression, is final. For as we grow more and more into consciousness of boundless Love and Wisdom, we take on the form that expresses our stage of consciousness.

People who pride themselves on being on intimate terms with a "God, without form or parts," are spiritually ignorant. No intelligence can manifest to human consciousness except through form.

The God that ministers to the average human being is but little in advance of him.

The God of any church is but the combined power of the incarnate and decarnate members of that church, and is no wiser than the sum of their combined intelligence.

Divine Power is involved in purity of heart and peace of mind, and not in some "incomprehensible mystery, without form or parts."

There are great Celestial Beings who are wise and loving enough to govern a planet or a universe, but they are organized beings, who have at some time in the past been human beings in flesh bodies, as you and I. As every seed must be buried in the dirt for purposes of growth, so every living entity must pass or have passed through the experiences of material life before it can grow something higher.

We rise, step by step, by the aid of incarnate and decarnate teachers, who have passed through the experiences we are passing through, and there will be no time in our eternal pilgrimage, conceivable to us now, but such teachers will be needed to enlighten and guide us in the pathway of progress and happiness.

The distinction, however, on this plane of existence, between incarnate and decarnate teachers is that the former appeal visibly to our mind and physical senses, while the latter approach us invisibly and speak to us as the voice of conscience. We become deaf to them by not heeding the promptings of that "still, small voice."

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Speak well of thy brother or sister, no matter what the offence.—LUCY. A. MALLORY.

KEY THOUGHTS.

LUCY A. MALLORY.

The war of individual with individual is considered the greatest crime in a community. Why then should it be considered a virtue when carried on by thousands?

The promotion to Life's High School may be here and now. The mere fact of dying will not promote the spirit that has no consciousness of spiritual things.

The physical body and the mortal mind are subject to care and anxiety, disease, disaster and death; but the spirit, or center of being, involved in these, is deathless—misery, disease and disaster cannot touch it.

The greatest wrong that we can do to our fellow men is to judge them from the point of view of evil. It is like approaching a man with hate, the worst and not the best then manifests. Consider men from the Divine and they will manifest good.

While men are content to remain ignorant, you appeal to them in vain to amend their detrimental habits. The pleas against liquor-drinking, flesh-eating, vaccination and other curses, do not avail with the thoughtless and ignorant in causing them to cease sustaining them.

Clean up as you go. It is with mental dirt as it is with physical dirt—neglect will make the dirt stick until it is almost impossible to get it off. The secret of permanent youth is involved in mental and physical cleanliness. Youth and clean, bright thoughts go together. Old age is involved in pessimistic thoughts.

One half of an angel is Love, the other half is Wisdom; because the angel has expanded its heart by cultivating the one, and its mind by unfolding the other, and the result is that it has power both in Heaven and on earth, because it was an apt pupil in Life's Infinite School. And to be an angel on earth is to be an angel in Heaven.

As men depend upon the boundless currents of the air for breath, so they depend also upon the boundless mental currents for their spiritual life, and they cannot live a healthy spiritual life in a dirty mental atmosphere, any more than they can live a healthy physical life where the air is fetid. Pure thoughts are just as necessary for spiritual health, as pure air is for physical health.

KNOWLEDGE, FOOD, LIFE, POWER.

To ignorance all things is impossible. To knowledge, nothing is impossible. Intellect can do anything if it knows how. There is no limit, only want of knowledge. Power is as boundless as the universe, and how to control and direct it is all that is required to do anything within the range of human imagination and far beyond it. This is being demonstrated by such recent discoveries as the control and application of electricity to driving machinery, lighting cities and other uses; by the phonograph, the telephone, the X-ray and the wireless telegraph. Knowledge is power, or controls power, in a broader sense than has ever yet been comprehended by the human intellect. It is the key that will unlock everything that is now regarded by ignorance as impossible.

* * * * *

As everything is impossible where there is no knowledge to comprehend, control and direct the forces of Nature, so it is reasonable to infer that everything is possible where there is knowledge to comprehend, control and direct the forces of Nature, unless there is a limit to such forces, which cannot be if they are omnipotent, omniscient and omnipresent. Where there is no limit there can be nothing impossible. Then why is it any more impossible to invent machinery or processes to manufacture or draw from the earth, and the elements surrounding it, cereals, vegetables, fruit, nuts and food stuffs of all kinds, than it was to draw the electricity to light the earth and drive machinery and horseless carriages, and to do many other things that were deemed impossible only a few years ago? The cereals, the vegetables, the fruits, the nuts and everything we use as food, draw every particle of their substance from the earth and the elements surrounding the earth. The power to make the cereals, the vegetables, the fruits and everything that grows, exists in Nature, and when the processes of their growth shall be discovered they can be brought forth artificially, much more rapidly and abundantly than they now grow, in the forms they now assume or be changed and compounded in other forms, as Luther Burbank is now doing in a slow and primitive manner by compounding and directing the growth of fruits and vegetables. And after this has been accomplished, as no doubt it

will be, then if the human intellect is capable of knowing as much as trees or vegetables, which know enough to grow and live on the elements surrounding them, it ought to discover how to draw its nourishment directly from the elements surrounding it, and not have to take it second-hand from the animals, the fruits, the vegetables and the cereals that have drawn their substance from the surrounding elements.

But it is not to be inferred that man will require such an enormous quantity as he now consumes, in whatever form it may come. The Japanese eat scarcely any meat and forty-five million of them live in a country about the size of Oregon and Washington, only a small portion of which can be cultivated. Their country would not raise half enough rice and vegetables to feed them if they ate anything like as much as Europeans or Americans. But they are whipping the vast armies of the bully nation of the world, noted for ages for being cruel, selfish and blood-thirsty, the gluttonous Russian aristocracy, who started this war of aggression and attempted conquest, having nothing to do but spend their time in eating and dissipation.

Japan cannot afford feed for horses and cattle. Two of their men will run forty or fifty miles in a day, carrying a man in a chair, over the mountains, with about as little fatigue as an American or European, who gorge themselves on everything their stomachs will hold three or four times a day, would feel in walking a few miles without carrying any load. Put forty-five million Americans in Oregon and Washington and they would eat up the entire animal and vegetable kingdom one year and starve to death the next year.—Oregon State Journal.

LOVE AND LAW.

Love, like law, cannot be defined. Both must be felt—experienced.

Intelligence is the first principle in man which is understood, because experienced—exemplified by consciousness, thought, reason. Of course, it cannot be defined, for language does not express it—language being material and can only express its own.

Love is of the same cause that intelligence is, and must be understood by experience—

affection, sympathy, adoration, delight and devotion.

We cannot define either of these to another, who has never tasted of them, in so many words. And one who has, needs not our attempt.

Law comes under the same province. Science has endeavored to explain it variously—has imitated it—but has never elucidated it as a cause. But we all know something about it by experience. What reason is to the absolute consciousness (omniscience) of Nature; what sympathy is to the absolute love of Nature, the human will is to law. Man, therefore, only knows so much of either as he possesses—has experienced through himself. And his control over matter is proportionate to his possession.

Of intelligence man owns the most; of love next; and of law the least.

His intelligence has reached beyond himself, for he has inspiration—reason manifesting independently of his own exertions. Love is the power of creating. He has learned to create many things, but he cannot yet create a blade of grass—unless he does so unwittingly. So far as his will is concerned, he can do very little beyond the control of his own body, and many cannot even control that. He may act on another's mind to do his bidding, but he cannot yet make an inert object move—not even a feather stand on its end—by willing it to do so. But as love is a ruling power within him, so love and will are one, and as he practices the former, the latter may gain in potency. If "love is the law" then will may be but its agent—its manifest power—and as man unfolds in the love principle, he becomes a being of law, one with Nature and enabled to overcome matter accordingly.—Arthur F. Milton.

The Jewish "Ark of the Covenant" was primarily a cabinet for communication with decarnate spirits, through the mediumship of Levites, who were hereditary mediums. When conscious communion ceased with the spirit world, owing to the materialism of the Jews, the ark was made a repository of the letter,—the five books of Moses,—instead of the spirit. In all ages the adherence to the letter (bibliolatry) has been the death of millions, who have turned their backs on the spirit (communion) that maketh alive.—L. A. M.

THE SOUL'S WELFARE.

What is it to live for one's Eternal Welfare?

It is not to eat the flesh of murdered animals, for angels have outgrown this barbarous custom.

It is not to gossip, for good spirits only see and speak of the good.

It is not to be greedy, for the greed for things stands in the way of universal ownership.

It is not to exercise envy, hatred and revenge, for Heaven is Love.

It is not to be a tyrant and oppressor, for only he can be a free man who refuses to be a despot.

It is not to seek our own advantage at others' expense, for spiritual progress comes by giving.—L. A. M.

We are indebted to the Indian Social Reformer for the following lines:

There are few tests of a man's spiritual condition more searching and decisive than the temper with which he bears unmerited insult and railing speech. I do not refer to mere self-command, to the self-respect which forbids an answer in kind, and imposes an external calmness of manner on a swelling indignation within. The question is not one of self-mastery under, but of superiority to, insult, which feels no anger or resentment at insolence or contempt; and this not from an abject or craven spirit, but from living in a plane of feeling up to which personal insult does not reach.—Cotter Morrison.

Life, itself, is permanent, but its manifestation through matter is transient, because matter is not permanent. As life begins to manifest, on the material plane, it organizes and makes matter visible. It is life that ever organizes all forms, not matter, for matter, of itself, only manifests as life evolves. The truth is the very reverse of the Materialist's dictum: "Without matter, no intelligence." When the invisible intelligence, involved in the seed, does not act, matter, in the form of the plant, does not manifest. Life is spirit; matter is Life's or spirit's clothing. It is the spirit (life) that maketh alive.—L. A. M.

We are children of the Ages.

WHEN THE SOUL AWAKENS.

When the human soul awakes from the long sleep of materialism, and becomes spiritually conscious, all things become changed. It sees a new heaven and a new earth.

It then knows that it has spiritual relationship with all other living souls—that Universal Brotherhood actually obtains, although the sentiment of recognition may be, as yet, dormant.

It looks into the eyes of its sub-human earth-mates and recognizes even their kinship, and promises benevolence and fraternal help.

It realizes the majesty of spiritual Law, the inevitableness of spiritual Retribution, the searching and penetrating quality of spiritual Vision, and the significance and reality of spiritual Influence and Inspiration.

It becomes aware that this dense material universe is the theater of a great Drama, in which it is, itself, playing a humble but not unimportant part; that our planet is the scene of a great Work of soul-transformation or evolution, which is ever taking place.

And it seeks to apprehend the Purpose of the Infinite Worker, so that it may live and labor in harmony therewith; and to know God so that it may become consciously a partaker of the eternal Life. And cherishing this great Hope it "purifieth itself."

It is no longer in bondage to the fear of death; for it knows that departure from the physical body is but the laying aside of an earthly garment which has become outworn, and that the etheric form which envelopes it is of finer texture and of more sensitive vibration, and one that will reveal more perfectly its true self.

And the material world loses its grip; dependence upon physical sensation becomes lessened; the stupendous vision of the unexplored wealth, and the transcendent possibilities of the spiritual world is intuitively perceived; and the soul begins to realize, even though it be but faintly at first, the glorious liberty and privilege of "the children of God."

But soon it is made aware that there are different spheres of being, and that souls who are yet in the lower spheres must be helped upward by souls who have attained to the higher. For Light cometh from above; and only those whose feet are upon the rock of spiritual understanding can reach out helpful hands to uplift others from the troubled sea.

Its limitations and shortcomings are revealed by the teachings of experience and by Heaven-sent messengers; and it is constrained to yearn with strong aspiration after wholeness, and the overcoming life.—The Herald of the Golden Age.

They say when God was in Jerusalem he forgave his murderers. Now he won't forgive an honest man for differing with him on the subject of the Trinity. They say that God says to me, "Forgive your enemies." I say, "All right; I do," but he says, "I will damn mine." God should be consistent. If he wants me to forgive my enemies, he should forgive his. I am asked to forgive enemies who can hurt me. God is only asked to forgive enemies who cannot hurt him. He certainly ought to be as generous as he asks us to be: and I want no God to forgive me unless I am willing to forgive others and unless I do forgive others. All I ask, if that be true, is that this God should live according to his own doctrine. If I am to forgive my enemies, I ask him to forgive his.—Col. Ingersoll.

How often we hear instances of Yogis, men illumined with the light of Brahman and freed from the shackles of the senses, at certain moments of exaltation of consciousness, when overflowing with the influx of the Divine, exactly reproducing on their own bodies marks of violence done to others in their presence! How often we have heard these God-men, at such moments, stand back with horror from the grass, which appeared to them writhing in pain under their tread! Whence is this extraordinary vision, this wonderful sympathy? From love, into the current of which they enter in these moments of Self-communion.—Prabuddha Bharata.

Every spiritual manifestation is a lesson to be learned. The material world is a primary school for the undeveloped spirit, but spiritual things are the lessons of Life's High School, and cannot be rightly understood until the spirit has graduated from the primary school—that is to say, is living its physical life in harmony with Love and Wisdom.

All things must conform to the Divine Center, if you bring that Holy of Holies into operation.—L. A. M.

A NEW CENTURY PROPHECY! RECEIVED IN THE SILENCE.

As God is Father-Mother, Masculine-Feminine in one, and the perfect Masculine nature was revealed in the perfect man Jesus, so shall the Father reveal Himself in His perfect feminine nature through a perfect woman. Therefore, we are justified in looking for the Christ of God, in the form of a Woman, who shall reveal in her female nature the perfection of God, or the perfect Life Principle of the Universe, and this centralized feminine perfection of the Deity, Who thus expresses Love as Jesus expressed Wisdom, shall be a Christ for her sex, and by her pure and perfect example make all women the Saviours of Men.

Again, as the coming of the Christ nineteen hundred years ago, is the promise of His return in "the fulness of time," these things shall always be according to the One Universal Law of Life, Love and Truth—the Law which is God, and therefore unchangeable.

This 20th Century shall witness this wonder of the world, and all the nations of the earth shall rejoice, and those who have long waited for His appearing shall see the salvation of the Lord, for He who testifieth of these things, through the Spirit, says, "surely I come quickly," even so come Lord Jesus, and reveal the perfect Christ of the One Universal Father.

"But the end is not yet," saith the Spirit, for behold I show you a new thing, a wondrous mystery that is yet to come. When the Christ Woman has been revealed in the flesh this century, this, too, will be the promise of greater things to follow. Then shall come into visibility a Man and a Woman together, in such perfect accord and oneness, that the Masculine-Feminine Natures of God will be perfectly revealed in them, and they shall stand forth before all the world as the perfect likeness of the Father, "which was from the beginning," when "male and female created He them." Thus shall the true spiritual parents be revealed in "the fulness of time," and Man shall regain his lost Eden after many "days."

Behold, I show you greater things still, for from these perfect spiritual parents shall be born the perfect Son of God, who is always and everlastingly "Jesus Christ," "God's perfect 'Yes' the I Am brought forth into visibility. The Word made flesh, and that per-

fect flesh transmuted into pure Spirit, as it was from the beginning, and shall be in the end, world without end, Life without end, and God the Father in Man the Son, eternally." Then shall God be known and seen upon earth, and dwell consciously with and among His people for ever and ever.—The Truth Seeker.

It is interesting to note that the horses slain in war are honored in Japan for their service and their sacrifice, just as the soldier dead are honored, with memorial eulogy and military obsequies. The great Temple, Miyagi, was the scene recently of grand funeral observances for the horses slain in the present war, the Buddhist priests reading prayers and conducting solemn services in which the sentiments of gratitude, patriotism and humanity were blended. Whatever we, in our material Western view, may think of these obsequies, the sentiments expressed must command our admiration. The faithful servant, even though a horse, commends himself to the gratitude of those whom he dies to serve. If this gratitude is not felt, so much the worse in an ethical sense for those who fail to respond to the sentiment. A people that acknowledges kinship with all animate nature cannot be fitly termed a "pagan people."—Oregonian.

You can't over-eat if you do it slowly enough. And you'll get double the enjoyment out of your food. Try eating just half your usual amount in the same length of time—but with the thought of enjoyment uppermost. After a week, you couldn't be hired to go back to the old way.—Adolph Just.

"He's traveling for his health?" Yes—always for it. Never without it. Health, like Heaven, is within. Realize the strength of your own body—the power of your own mind—the beauty of your own spirit; then watch the world travel to you for health, instead of you the world over.

A person to outward seeming may appear to be very polite and respectable and conform to established usages and customs, and yet he may be the generator of thoughts that may be a great factor in the extension of wrong in the world and be the mental cyclone that destroys the happiness of multitudes.

THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

Only he who would not be a Despot is fit to be a Freeman.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

BEGIN AGAIN.

EVERY day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.
All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.
Every day is a fresh beginning,
Listen, my soul, to the glad refrain.
And spite of old sorrows and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day and begin again.

—Selected.

We heard one who had been a hunter and trapper for years, bemoaning the miseries that he had suffered, and wondering why it was that he, who had never disobeyed the laws of the land, but was a good, honest citizen, should be so afflicted.

He did not think of the misery he had inflicted upon helpless animals,—catching them in traps, shooting them, wounding them, and leaving their young to die from starvation and lack of the mother's care. What was his suffering in comparison with that which he had inflicted? He could get help to relieve him, but those that he afflicted were helpless.

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Heaven must be a growth in and through maternal life, just as the flower is a refined evolution out of the gross and crude earth. You can no more realize Heaven apart from the refining experiences of material life, than you can have a blossom by uprooting the seed from the soil and hanging it in the sunshine.

IT DEPENDS ON THE INDIVIDUAL.

"Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives; they cannot get anything new."
—Treatise on Psychology, by R. P. Halleck, M. A.

This must of necessity be so if the man is trained to ignore his internal, spiritual nature—the Temple of the Living God—from whence all new ideas evolve into being, and to only regard the outer and known ideas as the sum of all wisdom. He impresses these ideas upon his mind (the majority of which, though popular, are erroneous), and he heaps this rubbish against the door of his inner Temple and becomes a monomaniac on the subject of "making money."

The man of sound mind and body is he who is open, on the Deific side of his being, to wisdom from the Infinite Source within him.

Parrot-like, men repeat: "I believe in an Infinite Creator," but, in practice, they only believe in certain restricted, religious, social, medical and other accepted thought-grooves, and their Creator is very finite and no larger than the crystalized opinions of leaders as ignorant as themselves.

The consequence is that the actual faith of humanity is an idolatrous materialism that believes only in the known and seen, forgetting that the known and seen was at some time involved in the Infinite Source in man, and had to come forth against the same ignorant opposition, as is now brought to bear against the individual consulting his own inner nature free from the interference of the clergy, doctors, politicians and society leaders generally.

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We should not be astonished that so many bible-believing stock-raisers and farmers sell sick and dead animals to the butchers for food, when it is said in Deut. XIV: 21: "Ye shall not eat anything that dieth of itself; thou shalt give it to the stranger that is within thy gates that he may eat it; or thou mayest sell it unto an alien."—LUCY A. MALLORY.

"TAINTED MONEY."

The methods of Rockefeller in accumulating his vast wealth are the same methods that the business world generally employs. He is simply the blossom grown from the same kind of seed that all are assiduously cultivating.

To seek to change the method of corrupt competition and selfish greed for something more in harmony with altruism is what people should aim at. Rockefellers will, from time to time, appear as the blossoms of the general selfishness—finding fault with them will not change the system that gives them birth and growth. But to get business men to change their corrupt methods of doing business is not an easy matter. All are assiduously and strenuously aiming to be Rockefellers and by no nobler and higher means than Rockefeller employs. True, the chances are that scarcely one per cent. of them will ever accumulate great wealth, but this does not deter them from corrupting themselves and others in the mad scramble for riches.

The clergy are calling Rockefeller's money "tainted money," but nearly all money is tainted money and some of it is worse tainted than Rockefeller's—the money that comes from the butchers, for instance, that is derived from the murdering and suffering of countless animals. In nearly all our large cities the houses in the disreputable quarter are often owned by "pillars of the church." And this tainted money often pays off the mortgage on the house of worship. When a church is erected in a community, the saloons are among the most liberal donors to defray the cost of the building.

We are opposed to Rockefeller's way of doing business as much as we are to the general way of doing business. There have been but few merchants with whom we have done business who would not try to collect a bill twice, if they had any suspicion that we had not taken a receipt.

The way to virtue lies in the spiritual pathway. The animal man is not walking in that direction. He refuses to acknowledge his spiritual nature, and, therefore, does not realize that right living is the heavenly state of consciousness—eternal happiness.

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Consciousness is ever beginning and never ending.—LUCY A. MALLORY.

LIVE TO THE NEW.

"Die to the old; live to the New;
Grow strong with each tomorrow;
Else drag with thee to life's dull end
A lengthening chain of sorrow."

There is a wonderful truth involved in the above verse of Goethe's. We refuse to die to the old; consequently, we do not live to the New, and not living to the New, we cannot realize the satisfaction and happiness it brings.

How many there are who will not die to the old habits of vanity and greed. They prefer to be regarded as great personages, rather than being the embodiments of great principles. Day after day, the grand truths they hear go in at one ear and out at the other, without leaving any impression on minds overloaded with old rubbish.

The majority of people need to pass through many bitter experiences before they are aroused to "live to the New." Old error, like encrusted dirt, is hard to erase.

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You "want to go to Heaven?" but there is no such thing as "going to Heaven." You must bring it to you. All heavenly beings are anxious that you should be, like themselves, in the heavenly consciousness, and desire to help you to attain to it, but you are not willing to make yourself fit for Heaven. As soon as you are fit for Heaven it will come to you.

Suppose you were to die tomorrow (most people are expecting that death will take them to Heaven), every sensual attraction that you have cultivated—and among them flesh-eating is not the weakest bond—will bind you to the physical consciousness. Now these sensual bonds cannot be cut by the mere desire of wanting to go to Heaven, for that consciousness is the outgrowing of all that which binds to the state that is opposite Heaven. Heaven is Peace and Harmony of body, soul and spirit.

"The rich are growing richer and the poor poorer." And both are just as unjust to helpless, innocent animals as they are to each other. The human animal is just like the hog, and the little hog should not complain if the big hogs gobble the most, for both are content to live in the narrow pen of selfish, animal greed and ignorance.—LUCY A. MALLORY.

SUCCESS CIRCLES.

WALLACE YATES.

Priestcraft we have always with us. The old-time priest, for a consideration, granted perpetual absolution; a form of indulgence which drew forth the vigorous protest of Martin Luther. The arch-priestess of the "new" thought, in return for your dollar, "speaks the word" (whatever that may mean) whereby your every desire, good, bad and indifferent, shall be granted! We have progressed from Christian Science to Mental Science and from that to "New Thought," and in nearly all have been found priests or priestesses whose methods have called for prosecution by the United States government either for obscenity or fraudulent use of the mails. This is indeed an age of "false prophets and false christs who shall deceive many," and while so many of us are drawn into the rushing torrents of "get-rich-quick" projects advocated by "new thought" and old-thought journals alike, it is no wonder that the priests of the new cult reap a rich pecuniary harvest in return for fulsome promises to ensure success. If the dupe claims that he has not had "value received," or that his ventures have resulted in total loss, he is coolly told not to whine, that it is a necessary part of his experience! Which is so far true in that it is needful for us to learn to put no trust in priests who profess to make use of the unseen forces for our worldly benefit. For the new priesthood is essentially materialistic in that, unlike the old, it deals exclusively with the affairs of this world and leaves the future to take care of itself.

Granting that all aggregations of people for a definite object must bring about results of some kind, yet those who blindly invoke the forces that lie beyond the physical may expect results of unforeseen and startling character. If we negatively venture into a combination where the most positive minds are pressing the button, we may ignorantly grasp a live wire! The writer once took part in a circle in a Spiritualist's hall where the whole congregation, some 750 persons, were invited to join. The visible physical effects on one or two persons present were appalling, while it is possible that some in the ring may have received unseen benefit. From observation, I suspect that in success circles similar varieties of result are obtained. Priest or

priestess will publish letters from those who claim to have received magical benefits, while the hundreds who have gained nothing or perhaps lost all, are not heard of, or if heard are ridiculed. To him that hath shall be given, and from him that hath not shall be taken that which he seemeth to have, said Jesus, and so the vigorous, positive member of a success circle may draw to himself the currents of acquisition that may leave an unfortunate negative co-member bare of all. Thus in place of co-operation we see that a success circle may add to the prevailing bitter competition for the "things of this world," and hence it would appear that the priestess of the success circle has really been invoking powers that Paul calls psychic and devilish. As the old hymn has it:

"God moves in a mysterious way

His wonders to perform,"

and it may be long ere we learn for what wise purpose He created the inventor of the "success circle"!

GOLD AND SPIRITUALITY.

One of the most glittering inducements held out to the seeker after truth by the apostles of the New Thought movement is success. Material success—financial success. Promises of attainment—the power to overcome Poverty, Sickness, and Death, and the ushering in of the Golden Age of universal opulence, health, and immortality. Most of our leading mental and spiritual journals have their "Success Clubs" which they exploit through their pages. That a Mental Science Journal or teacher should do this is perfectly consistent, since these things are along mental lines, but for a spiritual magazine or teacher to so teach financial success is in direct opposition to the masters and philosophers and metaphysicians of all ages.

Mental science has to do with the material side of life generally and may or may not consider the spiritual aspect whatever, while spiritual science almost wholly considers the things which are eternal or spiritual. The spiritual plane so far transcends the material, that it almost ignores it and the mental, since it looks upon them as temporal, subject to change and decay,—and as so much dross from which the soul must free herself in order to develop and unfold.

Jesus, than whom no greater teacher of

spiritual, or life science, ever lived, ceaselessly warned and taught his disciples to avoid the deceit of riches, going so far as to say it was "impossible for a rich man to enter the kingdom of heaven." The rich man was always held up as an object lesson that they should avoid his state. All the great teachers of ancient and modern times have decried riches. Why? Because mankind does not seem able to resist their seductive power, and once within their grasp a slavery worse than death too often results. With all his millions, a rich man in bondage to wealth—and most of them are—is a pitiable object. For such an one there is no peace, no rest and the wells of kindness and tender mercy soon dry up and a wolfishness supervenes and spiritual things are forgotten or ignored.—F. W. Southworth, M. D., in Eltka.

[As far back as the memory of mankind can reach they have looked to material things to bring them Heaven or Happiness. "Give us money in abundance. Give us plenty of material splendor then we will be good!"]

You might as well expect to raise apples from the tree that had its branches planted in the ground, and the roots above ground to catch the sunlight. It is impossible for things to make one moral or happy. If this were not true, then the wealthy would always be good, moral and happy.

First seek the kingdom of Heaven and its righteousness and all things shall be added. Nothing truer than this was ever uttered.

Make clean the mind and body. Seek for spiritual Wisdom. Become as a little child and be guided by the spirit. Then all physical wants will be supplied and the whole being be alive in Love and Wisdom.—Editor.]

ANDREW CARNEGIE TO BE PRESIDENT.

Pittsburg, Nov. 17.—For the good of humanity and the promotion of peace throughout the world, as well as for the creation of a board of arbitration for the settlement of disputes between capital and labor in Pittsburg, initial steps have been taken for the formation of a peace society. Andrew Carnegie, who will be the honorary president, has given it his heartiest approval. Rev. Dr. Levy, rabbi of the Eighth Street Temple, has returned from New York, where he outlined the movement to Mr. Carnegie, and received assurances of his heartiest approval. The movement had its in-

ception in the peace meeting recently held in the Temple Rodeph Shalom.

"It is the purpose of the society to develop public sentiment by means of public meetings," said Dr. Levy. "We propose to have a weekly paper or magazine to assist in carrying on the work; to introduce the peace question in the schools, offering prizes for competitive essays on peace, while the offer of a large sum will be made to the writer of a novel for children dealing with arbitration and peace, and the appointment of an annual peace day by the state and national authorities to be celebrated as are other holidays.

"Another feature will be the introduction of peace toys instead of the toys of war among children, and thus teach them from the earliest possible age that peace is right. It is also proposed to bring about as speedily as possible a treaty of arbitration between the United States and England.

"I am in a position to say that one person stands ready to offer \$1,000 as an award for a novel dealing with the peace question as 'Uncle Tom's Cabin' dealt with slavery."—Detroit Journal.

SIMPLICITY IN DIET.

Why not a simple instead of an ornate meal on any occasion?

It is against precedent, we shall be told; and also that no one can afford to take such liberties with established customs.

"Established customs?"

Sickness and death are established customs, and yet who likes to be sick, and how many really want to die?

But precedent must not be meddled with. The old program must be adhered to. Men must labor, sicken or die, because men have always labored, sickened and died. Women must suffer and weep, because ages ago the declaration was made that there was no other way to placate Deity.

There isn't a word of truth in the story.

It is the self-seeking self that is making all this trouble, telling all these lies, and clinging to appearances and delusions.

The self-seeking self must give place to the God seeking self.

Seek first the kingdom of God and his righteousness, and all these things shall be added.—Eleanor Kirk's Idea.

LOWER THAN BRUTES.

The other day we were eating in a magnificent restaurant. Hundreds of people were there, waiters in regalia, music, a thousand glittering lights, a multitude of happy, healthful faces, everything harmonious, delightful, fragrant, inspiring and attractive.

There was one blot on the scene. A large picture, which extended nearly across the end of the room, was painted on the wall. The work was done by a master hand.

It represented a country scene in England. To the right were a company of horsemen and horsewomen, on a full gallop. Three horses were in the act of jumping a high fence, one of them ridden by, a lady. A pack of foxhounds were in front of the horses, just crossing a country road. An eager, hurrying multitude they were, hounds and horses, men and women. Two dozen trained, blooded foxhounds, fifteen or twenty horses, each one commanding a fancy price. Lords and ladies riding them recklessly.

What was it all about?

Over beyond the road, skulking across a meadow, with a stealthy, rapid pace, was one poor, little hunted fox. The pursuers were close behind him. The fox looked tired, his tail all bedraggled with the long chase,—for his end was near. His heroic struggle for life and liberty was futile. He will finally be caught. The merciless hounds will overtake him. The human fiends behind the hounds will be there at the finish. The frail body of the beautiful fox, who never did any one harm, will lie helpless and bleeding on the ground, surrounded by his gloating, jesting, game-loving enemies.

What a scene for the delectation of the happy, well-fed, comfortable people eating in that restaurant! What a comment on the sporting portion of our English neighbors!

The beast these frantic hunters were pursuing was perfectly harmless. They did not need his flesh for food. They wanted to kill him, not in self-protection, nor self-preservation, but merely for the fun of killing him. To be "in at the death" is the acme of such sort of sport.

No throb of mercy ever enters the heart of one of the gentler sex who takes part in these scenes. Gentlemen of culture, who would be generous on any ordinary occasion, who generally are guided by sympathy and

kindly feeling, become human fiends on any occasion like this.

To us, the picture produced a saddening influence. It was as if some orchestra were discoursing jangling harmonies, or belching discordant volumes of hideous sounds.

It is an ever-increasing mystery why people wish to look at such pictures, or wish to take part in such cruel performances. A fox-hunt is a relic of barbarism, no better in principle or practice than the bull-fights of Spain.

And yet the artist unconsciously put into the picture some redeeming objects. There were the trees, with the crimson foliage of autumn. A little vine struggled half way up the fence, wound round and round one post, the end dropping gracefully over toward the ground. Away up the country road was a farmer, with a loaded wagon, driving slowly along toward market, perhaps, or toward his home after an honest day's work. A stream of water in the distance. A bird or two, with wings spread against the fair sky. These glimpses of nature were in beautiful contrast to the savage scene around which they were clustered.

Those red-coated monsters, who call themselves British lords; those long-gowned women, who are regarded as British ladies; these were the blurs and blot upon the scene. Their handsome steeds and trained hounds were but the vassals and creatures whose brutal and savage instincts were made to contribute to the refined cruelty, the cultured savagery of their masters.

Some day, and we hope the day is not far distant, the proprietor of that restaurant will in shame or pity cause another picture to be painted in its place, a picture that corresponds in beauty and harmony with the happy scenes that take place every day in that elegant room. Some picture that presents man in a kindlier aspect, in a nobler recreation.

Shame on the fox-hunting gentlemen and ladies across the sea! We sincerely hope that their malevolent, malicious sport will never cross the Atlantic. We hope they will keep such sport over there, with their cathedrals, castles, museums, picture galleries, Oxford colleges, and all that sort of rubbish.—Medical Talk for the Home.

Hell is ever present where discontent reigns.

One may be holy and yet not whole.

PRESTO CHANGE.

Luther Burbank, the "Horticultural Wizard," of Santa Rosa, who has had such marked success in plant breeding, has achieved another triumph. He has, by crossings and recrossings, produced a spineless or stickerless cactus.

This will do more to redeem the deserts than any one factor always excepting irrigation, and this triumph will help on the irrigation movement. The cactus will grow in dry and desert regions and produce more to the acre than alfalfa. It is food for both man and beast. This success, it is said, will mean more to the desert regions than the introduction of the potato meant to Europe.

If such a "devil's" plant as the cactus can be redeemed, converted, saved and changed into an article of food and thus into a redeemer of the desert and a blessing to mankind, there is certainly hope for the thorniest specimens of the human and brute creation. What wizard god in the heavens, or what wizard prince on earth, will begin at once a series of crossings and re-crossings to breed out the thorns, the serpent teeth, the demoniac passions, of the human animal? Let us hope for a multitude of Burbanks to help on the work of breeding the human "devils" into human beings.

There is a hint somewhere in the Hebrew Scriptures that the wild beasts will be changed from flesh-tearing and flesh-eating beasts by losing their teeth. The lion and the lamb may lie down together and the carnivorous beasts may eat grass like the ox. Swedenborg says that they will disappear from the earth when the murderous passions and flesh-devouring habits of men are abandoned.

Here are great hints for the medical profession, for the student of heredity and sociology, for the authors of our school books and even for the teachers in our public schools. Here are hints that those who are teaching us that we are "gods," not in some remote, theologic, symbolic sense but in the real, active, everyday, scientific sense, are teaching us the truth.—Los Angeles News.

NATIONS VOWED TO PEACE.

On a pinnacle of the Andes mountains, 14,000 feet above the level of the sea, on the boundary line between Chile and the Argentine Republic, stands an heroic statue of the

Christ. The erection of this statue is to commemorate the signing of a treaty between the two countries by which it is agreed to settle all disputes arising from any cause by the process of arbitration. The inscription at the base of the pedestal tells the story.

The pedestal is of granite, symbolizing the world. The gigantic bronze figure of the Christ rises 26 feet above it and is visible in all directions for many miles.

Both the people of Chile and those of the Argentine Republic want no more war. Both countries are again prosperous. The armies of each nation are being reduced almost to the limits of a police force. Some of the great warships have been sold; others have been turned into merchant vessels for the carrying trade between South America and South Africa.

Peace reigns, and as the people look up at the great statue of the Redeemer they see the outstretched hand which seems to be imparting the benediction of heaven, and vow that that peace shall never be broken.

The following compact has been carved out on the granite pedestal:

"These mountains shall crumble into dust ere the people of Chile and those of the Argentine Republic break the peace which they have sworn at the feet of the Redeemer to keep."

IN THE PEOPLE'S HANDS.

The United States Supreme Court, in a decision handed down February 20th, holds that immunity from compulsory vaccination is not guaranteed by the Constitution, and that it is legal in the State of Massachusetts.

One H. Jackson refused to submit to compulsory vaccination on the ground that his "personal liberty was violated." Both the State Supreme Court and U. S. Supreme Court decided against the appellant.

Monarchical Great Britain affords immunity to those who honestly object to vaccination, but "free," Republican America takes a step backward.

But the freedom of the American people is in their own hands. Let them become enlightened and demand their rights and no court, no matter how high placed, will dare to stand in their way. Courts, like newspapers, follow, they do not lead public opinion. One has but to read Dr. Peebles' "Vaccination a Curse," to see that the Supreme Court is against the Constitution.

"THOU SHALT NOT KILL."

Kings and Emperors are surprised and horrified when one of themselves is murdered, and yet the whole of their activity consists in managing murder and preparing for murder. The keeping up, the teaching and exercising of armies with which Kings and Emperors are always so much occupied, and of which they are the organizers, what is it but preparation for murder?

The masses are so hypnotized that, although they see what is continually going on around them, they do not understand what it means. They see the unceasing care Kings, Emperors and Presidents bestow on disciplined armies, see the parades, reviews and manoeuvres they hold, and of which they boast to one another, and the people eagerly crowd to see how their brothers, dressed up in bright-colored, glittering clothes, are turned into machines to the sound of drums and trumpets, and who, obedient to the shouting of one man, all make the same movements; and they do not understand the meaning of it all.

Yet the meaning of such drilling is very clear and simple. It is preparing for murder. It means the stupefying of men in order to convert them into instruments for murdering.

And it is just Kings and Emperors and Presidents who do it, and organize it, and pride themselves on it. And it is these same people whose special employment is murder-organizing, who have made murder their profession, who dress in military uniforms, carry weapons (swords at their sides), who are horror-struck and indignant when one of themselves is killed.—Leo Tolstoi.

"How to Live Forever," by Harry Gaze. Price \$1.25. Stockham Pub. Co., 70 Dearborn street, Chicago, Ill.

The "Free Commune," by J. L. Jones, Corvallis, Ogn. Price 10 cents. An exposition of the relations between individualism and collectivism.

We are glad to see that J. M. Murray, who was one of the most sincere attendants at our Soul Culture meetings, has organized a New Thought Church in San Francisco, Calif.

"Scientific Christianity, a weekly journal, devoted to healing along biblical methods. Price \$1.00 a year. Address: Manager. Paradise Pub. Co., 2343 Indiana Ave., Chicago, Ill.

El Regimen Naturalista, monthly. Organ of the Spanish Vegetarian Society. Sent gratis to members. Price 50 cents a year. Edited by Don Juan Padros, Calle del Duque de Rivas, 8, Madrid, Spain.

The "Nucleus," monthly. Price \$1.00 a year. Edited by Nora E. Hulings Siegel. A "New Thought journal of the self." Address: The Nucleus Pub. Co., 742 W. Seventh street, Los Angeles, Calif.

The "Acanthus" is edited and published by Reginald Coryell, at Custer City, Idaho, a hundred miles from a railroad. Although notified by Mr. Coryell that he had sent us a copy, we have not yet seen it.

"Pre-Natal Duty," by Mrs. Mary Barteau. Price 25 cents. Published by the Mazdaznan Publishing Co., 3016-18 Lake Park Ave., Chicago, Ill. A most valuable work for the enlightenment of ignorant, thoughtless parents.

The "Truth-Seeker," monthly. Price 6 shillings or \$1.25 a year. Published at "The Retreat," Ermington, Parramatta River, Sydney, Australia. This magazine is doing much to advance the cause of spiritual truth in Australia.

The "Testimony of Science in favor of Natural and Humane Diet," by Sidney H. Beard. Price five cents silver. Address the Order of the Golden Age, Wington, England, G. B. If you will send for this well written booklet and read it understandingly, you will never again eat flesh, if you are a flesh-eater.

"Our Young Men," by Mrs. A. S. Hunter (Bridge of Allen, Scotland, G. B.). Price 10 cents. Mrs. Hunter deals with a subject that is a source of much heartache to parents, but every evil is fed by its appropriate food, and as long as murdered flesh is eaten by young and old, the awful penalty for disobedience of the Divine Law must be paid, for out of cruelty and murder, and eating the evil product thereof, comes lust, drunkenness, gluttony and other countless ills that plague the race and make the life that would, in its normal state, be happy, not worth the living. Address L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England, G. B.

God does not condemn or judge man, but man condemns and judges God every day, and the more spiritually ignorant the man, the more he judges his God. Man is in Hell because of this judgment of Infinite Wisdom. It is of this judgment that it was said: "Judge not at all." The man who realizes God (spirit and truth) is submissive, not arrogant; humble, not vain. "My ways are not your ways."

Children destroy because of ignorance. So do men.

BE OPEN TO CONVICTION.



SYMPATHY.

In life—not death—

Hearts need fond words to help them on their way;
Need tender thoughts and general sympathy,
Caresses, pleasant looks, to cheer each passing day;
Then hoard them not until they useless be;

In life—not death—

Speak kindly. Living hearts need sympathy.

—Selected.

Those who do not see very deeply into the purposes of life judge from the surface of things. They say, such a person is good and another is bad, and commend the one and blame the other. But men are moved upon by the general currents of thought, just as at one time the branches of the tree rest in the sunshine, or at another may be torn from the trunk by a cyclone.

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Nothing is destroyed. Form changes; but the form changed may be resumed at any time. There is so much regret expressed because of lives destroyed in the war between Russia and Japan. But life cannot be destroyed or lost. The victory of Japan over Russia is a spiritual victory—it was won through the foresight given them by their spiritual understanding.

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The general attention being directed toward Spiritualism is one of the best evidences that the spiritual consciousness of humanity is awakening, and this perception of the New Spiritual Light must of necessity increase, instead of decrease, as the Spiritual Sun rises higher in the consciousness of the masses of earth.

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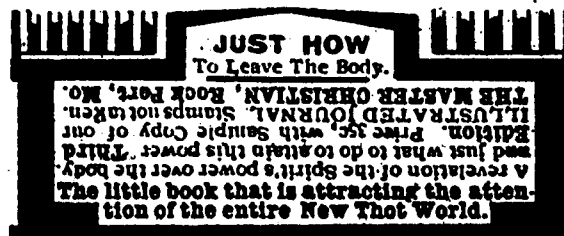
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